

CLASS 13

We are still talking about the belief in the Angels. I think we started that last week. What's the last thing we spoke about, about the Angels?

Right, so we said, the ones we know their names, Jibril, Mikaaeel, Israafeel, Maalik al Mawt, Harut and Marut, and we know Maalik, the Custodian of Jahannam. These are the ones that we know are authentic.

We talked about some of the things that are weak that some people speak about. For example Munkar and Nakier who are the two angels that come to ask the questions in the grave. The Ahaadeeth about this are weak.

As well as speaking about or saying that Israafeel is the one who blows in the Horn to announce the Day of Judgement, that everyone on the first horn will die and some opinions that the first Horn will be a warning where it will terrify everyone and the second one the people will die and the third one everyone will rise up again. Tying this action to Israafeel, the evidence for it is weak.

Also, Mikaael or Mikaaeel, the Ahaadeeth that speak about him being the one that brings the rain down, these are also weak as well.

So, there are a number of names that are weak. Also, a number of actions or ties to certain Mala'ika that we do know their names but the belief in the certain actions we do not know for sure. We do not know exactly what their job or what their duties are.

So, next, we will speak a bit more about the Angels. So, we know for Jibreel, what is authentic is that he is the one who brought the Wahy. He would bring down the Wahy to the Prophets and the Messengers. When Allah subhaanahu wa taa'la said;

﴿قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ﴾

(Surah Al Baqarah, verse 97. Say (O Muhammad): "Whoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's permission, confirming what came before it (i.e. the Tawrah and the Injil) and guidance and glad tidings for the believers).

So that was one of the things we know what the duties are, so we know Jibreel is the one who brings the Wahy and that is something that is throughout the Quran and throughout the Sunna so that is not really an issue that needs to be discussed in much detail at this point.

Next is to speak about some of the characteristics of the Angels that we do know about.

So, the first one, it comes in the Hadeeth of Ayesha RadiaAllahuanha that the Prophet SalAllahu alayhi wa slalom said:

خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ .

The Angels were created out of light and the Jinns were created out of the spark of fire and Adam was created as he has been defined (in the Qur'an) for you (i. e. he is fashioned out of clay.) (Saheeh Muslim)

So what the Prophet SalAllahu alayhi wa Sallam is saying here is that, he is describing the Angels were created from light, the jinn were created from fire or from a spark from the fire and that Adam was created from what was described to us, and we know in the Quran Allah subhaanahu wa taa'ala mentions at certain points that he was created from clay and also we know that humans were created from water and clay so it is the mix of the two.

So this is what we know, that what they are created from and that is essentially what we have and to go into too much detail about if they are created from this then how are they solid or their physical state and all this kind of stuff, that we would not go into. We stop at what has come to us in the Quran and Sunna and we do not go beyond that whether we understand it or not.

Also, if we look to the Quran, Allah subhaanahu wa taa'ala describes a number of things about their characteristics. So, the one thing that we know that the way they look is extremely, they have a beauty about them, that we cannot completely understand. This is we know that from Surah Yusuf when Allah subhaanahu wa taa'ala is describing what the wife of the King, when people began to speak about her, about her love or her infatuation with Yusuf Alayhi salaatu wa salaam, then people began to speak about her, so she wanted to show the people why she was in love with him, so she brought people over to her house, and Allah subhaanahu wa taa'ala mentions the story of what happened, so Allah says;

فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ

Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allah! No man is this! This is none other than a noble angel!") (Surah Yusuf, verse 31)

So Allah is saying that when they saw him they were mesmerised by his beauty and they forgot what they were doing even to the point that, if you look into the Tafseer of the verse, the fruit that they were cutting up, they went beyond it and started cutting their hands because they weren't paying attention anymore and they said it's impossible that this person is a human indeed he is only a noble angel.

So Allah subhaanahu wa taa'ala did not mention anything about this being wrong in the sense that their understanding of the way he looked or his beauty, that the fact that they assumed this could only be for an Angel. Allah subhaanahu wa taa'ala didn't rebuke them or did not say that this was wrong. So this show that they have the way that they are created is something that this is from the characteristics of it.

Also we know from the hadeeth on which the Prophet SalAllahu alayhi wa Sallam said, in the Hadeeth of Jaabir ibn Abdillahi:

أُذِنَ لِي أَنْ أُحَدِّثَ عَنْ مَلَكٍ مِنْ مَلَائِكَةِ اللَّهِ مِنْ حَمَلَةِ الْعَرْشِ إِنَّ مَا بَيْنَ شَحْمَةِ أُذُنِهِ إِلَى عَاتِقِهِ مَسِيرَةُ سَبْعِمِائَةِ عَامٍ .

“I have been permitted to tell about one of Allah’s angels who bears the throne that the distance between the lobe of his ear and his shoulder is a journey of seven hundred years.”

This is one hadeeth in which the Prophet SalAllahu alayhi wa Sallam is explaining about the Angels, or he is given permission to speak about this. This Hadeeth is narrated by Abu Dawud and it is an authentic Hadeeth.

So, this shows the greatness of how the angels were created and one of the points in knowing this is that if we know that is something that we cannot even understand but it is from the creation so what would we think about the One who created the things.

So the point of the Prophet SalAllahu alayhi wa Sallam teaching us these or one of the points is that it gives us an understanding, not a complete understanding, a cause for thinking about Allah subhaanahu wa taa’ala because we see that when we see things in our daily life that are great or things that are amazing in the way that they are created, that this is cause for us to say SubhanAllah and to think about the power of Allah, the Wisdom of Allah and the Knowledge of Allah subhaanahu wa taa’ala.

So it is something that we cannot understand, it is bigger, if someone travelled the earth on a boat it would not take a fraction of that so think about, just even the distance in the speed of walking only. 700 years of walking, think of the distance, and that is just between his earlobe and his shoulder.

Also we know that Allah subhaanahu wa taa’ala said in the Quran;

﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَى أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبْعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

(All praise is due to Allah, Fatir of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allah is Able to do all things.) (Surah Fatir, verse 1)

So, we know that they have wings obviously and that the number of wings differ, 2 or 3 or 4. And we know in the Hadeeth that Jibril alayhi salaatu wa salaam, that the Prophet SalAllahu alayhi wa Sallam mentioned that he had 600 wings.

We could maybe say from that because Jibreel Ameen, he is not at the level of any other Angels but maybe generally this is how Allah subhaanahu wa taa’ala created them but it is not a restriction in that they are all like this, this is how they are but there could be other characteristics to them too.

(Questioner in the class; is it authentic that the Prophet SalAllahu alayhi wa Sallam did see Jibreel?)

Answer from Shaykh Haytham;

Yes he saw him twice in his actual form. Allah subhaanahu wa taa'ala mentions twice in the Qur'an. There is a Hadeeth that the majority of the time that he would come to the Prophet SalAllahu alayhi wa Sallam he looked like one of the Sahabah, Yahya, so that is the one he would most likely come in the form of.)

(Shaykh Haytham answers a question in the class about the form of Jibreel;

Allah subhaanahu wa taa'ala let him change into that form because his natural state is what Allah subhaanahu wa taa'ala or the Prophet SalAllahu alayhi wa Sallam mentioned of what he looked like, his size, number of wings and all of that in those descriptions. The Prophet SalAllahu alayhi wa Sallam only saw him like that twice and the rest of the time he would be in different forms and we know in the other Hadeeth that this whole chapter is based on in the Hadeeth of Ibn Umar or Umar Ibn al Khattab (radiAllahu'anhum), when he came to teach them the religion, no one knew who he was even. So it was a different form even then. They did not know him, they said no one knew him, he did not look like he was a traveller.)

Also, their levels, we know all the Angels are not at the same level, the evidence for this, and there are many; but i will try to mention one evidence for each thing in this chapter. The Hadeeth from Ruffa'a ibn Raafi' that the Prophet SalAllahu alayhi wa Sallam mentioned;

وعن رفاعه بن رافع الزرقني رضي الله عنه قال: جاء جبريل إلى النبي صلى الله عليه وسلم : "إذا أنزل الله تعالى بقوم عذاباً. وعن رفاعه بن رافع الزرقني - رضي الله عنه - قال: جاء جبريل إلى النبي - صلى الله عليه وسلم - قال: «مَا تَعْدُونَ أَهْلَ بَدْرٍ فَيَكُمُ؟ قَالَ: «مِنْ أَفْضَلِ الْمُسْلِمِينَ» أَوْ كَلِمَةً نَحْوَهَا. قَالَ: وَكَذَلِكَ مَنْ شَهِدَ بَدْرًا مِنَ الْمَلَائِكَةِ.

Jibril came to the Prophet SalAllahu alayhi wa Sallam and asked him: "How do you estimate among you those who participated in the battle of Badr?" He replied, "They were the best of Muslims" (or he may have said something similar to that). Jibril said: "The same is the case with the angels who were at Badr." [Al- Bukhari].

So Jibreel said and likewise, the ones from the Angels who participated in Badr. So this shows that the fact that he is saying, when the Prophet SalAllahu alayhi wa Sallam said from *best* of the Muslimeen, this is clear that they are obviously at different levels. They cannot be the best of something if they are all the same thing. So then when he said likewise, this is how we view the Angels that took part in Badr, then obviously we know that they are not at the same level because there cannot be a best of the Angels if they are all at the same level. Best implies that something is better than something else.

We will stop there specifically about Angels. There is lots more we could go into but I will leave that to maybe a different book of Aqeedah because this is supposed to be a very

basic level of Aqeedah, so the point of it is, just knowing what it means when we say we believe in Angels.

So just to recap, it means that first of all we believe in their existence.

Second, we believe in names that are authentic.

(Thirdly), we believe in duties that are authentic that the Prophet SalAllahu alayhi wa Sallam in the Sunnah or Allah subhaanahu wa taa'ala in the Quran taught us.

(Fourthly), we believe in the characteristics that we were taught of the Angels in the Quran and the Sunnah.

(Fifthly), we believe in that there are things that we do not know obviously and however it is, however Allah subhaanahu wa taa'ala made it, we believe in it in general.

So we say that the things that we know in specifics, we believe in specifics, and the things that we do not know in specific, we believe in general. We say however it is, or however Allah subhaanahu wa taa'ala made it, then we accept it.

We will stop there with regards to the Angels.

BELIEF IN THE BOOKS

The next is belief in the books; so if we are following the Hadeeth of Jibreel and when the Prophet SalAllahu alayhi wa Sallam described what Imaan is, the next thing is believing in the books.

This includes a number of things; it includes belief that Allah subhaanahu wa taa'ala actually reveals books and it includes belief that Allah subhaanahu wa taa'ala spoke these words. He did not create these books and send them down, he actually spoke the words Jibreel alayhi salaatu wa salaam would take it and then bring it to the Prophet SalAllahu alayhi wa Sallam or any of the other Prophets, or they would receive the Wahy in whatever means Allah subhaanahu wa taa'ala wanted them to receive it. So we know that some things would come, the Angel would come clear to the Prophet SalAllahu alayhi wa Sallam, other times the Prophet SalAllahu alayhi wa Sallam would hear the ringing of a bell and when it would stop, he would then know the verses and so on.

So, we believe in these things in general, we also believe in the specific books that were mentioned which we will go into in a little bit.

Also that the Quran is the last of them and that the Quran has cancelled out every other Shariah that has come before and so on. These are some of the things that we say that we believe in the books and this is some of the things that it includes.

(Shaykh Haytham answers a question from the class about the Speech of Allah subhaanahu wa taa'ala;

Wallah A'lam, when we speak about these things it can be a very dangerous topic to start analysing or trying to explain things too much. First of all, we cannot say Allah subhaanahu wa taa'ala spoke from His mouth, we do not have any evidence that Allah subhaanahu wa taa'ala has a mouth in the Quran or the Sunnah, so we do not say that even.

I know what you mean (when you say that) Allah subhaanahu wa taa'ala spoke in reality but even that, we do not know how the Book that Eesa alayhi salaatu wa salaam had, was. Because it is not preserved so we do not know, from the Bible that they have now, we do not know what was originally there. Even the things that are true in the Bible now, we do not know did Allah subhaanahu wa taa'ala say it that way? Has it been changed into, technically it is right but someone wrote it in their own words like we do not even know so we say that originally when it came down it was the Words of Allah subhaanahu wa taa'ala, it was directly from Allah subhaanahu wa taa'ala and then we leave it at that. The same thing with the Tawraah, the only difference with the Tawraah is that Allah subhaanahu wa taa'ala wrote it with His Hand.)

(Shaykh Haytham replies to a comment from the class about not delving into certain topics;

Once you start to say 'well, no, it was like this and it was...'. The Quran is different because unless you have a very very specific text about it you are speaking about something of the Ghaib. It is like saying that on the Day of Judgement the earth is going to like this, how do you know? That is about just the Ghaib issues, now we are speaking about Allah subhaanahu wa taa'ala specifically himself.)

(Shaykh Haytham replies to a question from the class about whether the Injeel was preserved before the advent of the Prophet; in brief, Shaykh Haytham says that it was not preserved in its' original form but it had been put into book form).

Lesson continued;

So we will just go back, these are some of the topics that are included in this, so i will mention some of the evidences and how it applies to the topic, so Allah subhaanahu wa taa'ala says;

﴿الْم- اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ - نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ

﴿مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ﴾

(Surah Al Imran verse 1-4)

So Allah subhaanahu wa taa'ala is saying that He is the One who sent down the Book to the Prophet. So we know that obviously it came from Allah and then He mentions that before that He revealed the Tawraah and the Injeel. So we know that they are all at the same level in the sense that they are the Words of Allah and they came from Allah and Allah subhaanahu wa taa'ala revealed them to the Prophets who they were revealed to. So we say that they are the same in that sense but obviously they are not the same in other sense

that the Quran is for all of mankind, it is preserved, it cancels out, it abrogates the Shariahs that came before and so on.

Allah subhaanahu wa taa'ala also said;

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ

Verily, We did send down the Tawrah, therein was guidance and light
(Sarah Al Maidah, verse 44)

So Allah subhaanahu wa taa'ala again is affirming that he is the one who revealed the Tawraah, and we know that the Tawraah was the Book that was revealed to Musa Alayhi Salatu Wa Salaam and we will talk about that in more detail in a little bit.

(Shaykh Haytham answers a question from the class about how we understand نزلنا

The Quran was revealed to the Prophet SalAllahu alayhi wa Sallam but Allah subhaanahu wa taa'ala spoke it. So how was it revealed to him? Allah subhaanahu wa taa'ala would speak it and Jibreel would tell it to the Prophet SalAllahu alayhi wa Sallam. The fact that it is revealed to the Prophet SalAllahu alayhi wa Sallam it does not mean that He did not speak it or anything like that. So it is not like there is a contradiction between the two.

So we do not say that everything about them was the same, we just say that it came from Allah and He revealed it and so we know that they are all from Allah subhaanahu wa taa'ala but the different details about different things does not always mean that everything has to be exactly the same.)

And we also know that after these Books were revealed, we know that the people began to write their own opinions or write their own whatever they wanted and claimed that it was from the Words of Allah subhaanahu wa taa'ala. Allah subhaanahu wa taa'ala said in Surah Al Baqarah verse 75;

﴿أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يَحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ -

(75. Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah (the Tawrah), then they used to change it knowingly after they understood it)

So Allah subhaanahu wa taa'ala is affirming that these people would change the words of Allah subhaanahu wa taa'ala after it was revealed to them.

Allah subhaanahu wa taa'ala also mentions the they would write it with their own hands: and claim it was from their book. When Allah said

﴿فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ﴾

(Surah Al Baqarah, verse 79; Then woe to those who write the book with their own hands and then say, "This is from Allah," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.)

We know that it is a topic where it is tough to get into, we do not have lots and lots of topics because) information about it. Many groups went astray in speaking about these they have tried to explain more than actually has come to the Prophet SalAllahu alayhi wa Sallam so it is a dangerous path to go into this issue without knowledge.

In any case, we will speak about the books we know that Allah subhaanahu wa taa'ala revealed.

So the first Book that we know that Allah subhaanahu wa taa'ala revealed is the Tawraah and this, like we said earlier, it came to Musa Alayhi Salaatu Wa Salaam. Allah subhaanahu wa taa'ala said

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ﴾

(And indeed We gave Musa -- after We had destroyed the generations of old -- the Scripture as an enlightenment for mankind, and a guidance and a mercy, that they might remember.) Surah Al Qasas, verse 43.

Here, Allah subhaanahu wa taa'ala has mentioned that He revealed a Book to Musa Alayhi salaatu wa salaam and if we look to the Sunnah, the Hadeeth of Anas Ibn Malik in which the Prophet SalAllahu alayhi wa Sallam is describing a situation on the Day of Judgement. We have mentioned a bit about this before that the people will come to the Prophets asking them to intercede on behalf of the people as they cannot stand it anymore and they just want the Judgement to begin. The first person they go to is Adam like we spoke about before and then he will mention that he is not the person who should do it because and he will mention his sin. They will go to Nuh or he will say go to Nuh who was the first Messenger to the people. We spoke about this before when we spoke about the Messengers and that Nuh was the first of the Messengers and this is the Hadeeth.

Then they will go to Ibraheem Alayhi salaatu wa salaam and he will say;

لَسْتُ هُنَاكُمْ - وَيَذْكُرُ لَهُمْ خَطَايَاهُ الَّتِي أَصَابَهَا - وَلَكِنْ انْتُوا مُوسَى عَبْدًا أَنَا اللَّهُ التَّوْرَةَ وَكَلَّمَهُ تَكْلِيمًا

'I am not fit for this undertaking,' and mention to them the mistakes he made, and add, 'But you'd better go to Moses, a slave whom Allah gave the Torah and to whom He spoke directly'.

So we know here that Musa received a book and that was the Tawraah, and we know that, Allah subhaanahu wa ta'aala says;

وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخَذَهَا بِقُوَّةٍ وَأَمَرَ قَوْمَكِ بِأَخْذِهَا بِحَسَنِهَا سَأُورِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٤٥﴾

(And We wrote for him on the Tablets the exhortation all things and the explanation for all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of the rebellious.) Sarah Al A'raaf, verse 145)

It is narrated from Ibn Abbas and others that they said what was meant by this was the Tawraah.

In the Hadeeth of Abu Hurayra (radiAllahu anhu) in which Adam and Musa had a debate. It is narrated that the Prophet SalAllahu alayhi wa Sallam when he was describing it he said;

فَقَالَ لَهُ آدَمُ يَا مُوسَى اصْطَفَاكَ اللَّهُ بِكَلَامِهِ وَخَطَّ لَكَ التَّوْرَةَ بِيَدِهِ

Adam said to him: "O Musa, Allah chose you to speak with, and he wrote the Tawrah for you with His own Hand.

So this is the specific evidence (that Allah wrote the Tawraah with his own Hand) and it is in Sahih Al Bukhari and Muslim.

In any case, whether we say that the Tawraah was what was in the Alwaah, or in the Tablets or if we say it was not in the Tablets, regardless, even though if we look at the two, Allah Subhaanahu wa Taa'ala is mentioning that He wrote in the Tablets or on the Tablets and in the Hadeeth of Abu Hurayra that Adam said to Musa that Allah wrote the Tawraah for you with His Hand.

So, whether we tie the two together or we say that they are separate but in any case Allah Subhaanahu wa Taa'ala wrote the Tawraah with His Hand based on this Hadeeth. How He wrote it? We do not go into that, we always say that He wrote it because the Prophet SalAllahu alayhi wa Sallam mentioned in the Hadeeth that he wrote it. How did He write it, we will not go beyond, at all, what this Hadeeth is because even this Hadeeth itself, we would not know this information except that the Prophet SalAllahu alayhi wa Sallam told us. So for us to then say 'oh it means like this.', how do we know that? The only thing that we know is from this Hadeeth and that is all the Hadeeth mentions.

If someone comes and says 'no, it is like this or how could it be like this or what do we say about this...?' Then we say this is what we have, no matter how much we try, we cannot go beyond this because we do not know. Because, even this information, how do we know this information? Before the Prophet SalAllahu alayhi wa Sallam said this, would anyone know this? So when he says it and they say 'it's like this.', who are you to say? Even the thing that you are talking about, you can only talk about it because the Prophet SalAllahu alayhi wa Sallam told you.

So, that is kind of why it becomes dangerous when people go beyond.

(Shaykh Haytham answers a question about the Hand of Allah Subhaanahu wa Taa'ala;

Allah Subhaanahu wa Taa'ala mentions in the Quran and the Prophet SalAllahu alayhi wa Sallam mentioned in the Sunnah that He has a Hand. So, there are a number of attributes that we know He has only because they have come (in the Quran and Sunnah). So, for example Face, Eyes, Shin, Foot, Hands. We only know that because Allah Subhaanahu wa Taa'ala told us.

The Face, the Hands, the Eyes, the Shin are in the Quran and the Sunnah. The Foot is in the Sunnah.)

(Shaykh Haytham answers a question about only affirming what we have been told of the Attributes of Allah Subhaanahu wa Taa'ala;

If the Asal, or the basis of the thing we are speaking about, we only know it from the Wahy. So, if the Wahy did not tell us more, how can we then have details when the actual thing itself we only know from the Wahy.

Anything you say now it is not going to have the evidence. (It is dangerous) because you are speaking about not only the Ghaib, you did not see it, you do not have Wahy about it. You are speaking about something you did not see. It might take you out of Islam, because you are speaking about Allah, you are saying 'Allah is like this', well how do you know? How could we say it is acceptable for someone to say how Allah is?)

End of class